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A LETTER to the Author of the DUTCH Design, Anatomized.

Written by a Citizen of LONDON, for the Promoting of His MAJESTIES Service.

*Quis Cælum Terris non misceat & Mare Cælo  
Si fur displiceat Verri, homicida Miloni,*

*Clodius Accuset Mæchos, Catilina Cethegum.  
Juvenal. Sat. 2.*

S I R,

I Have read your *Anatomy of the Dutch Design*, with as much patience as a true Member of the Church of England could be supposed to have on such an Occasion, and I cannot forbear telling you I am a little Dissatisfied with it, and in part the Reasons why. First, I would gladly have known the Name of this true Member of our Church, and of his Person of Quality too, for whose Satisfaction this piece of Anatomy was composed. 2ly. Why it comes out with ALLOWANCE rather than with a Licence, which is our legal word. And Thirdly, Why Randal Taylor, and not H. H. is the Publisher? These are small Queries, but you know we Church of England-men have been so long haunted with Ghosts and Hobgoblins, and Wolves in Sheep's clothing, that we are apt to Anatomize all Papers that come forth with ALLOWANCE; and if the inside do not answer the outside, we cry a Jesuite in Masquerad; and then all the World is on the Gaze to observe what the Bontefeu would be at.

Well, Sir, I have rubb'd my Eyes this morning, and I am ready to hear what it is you have to say, To Enquire into the original Causes of the Dissent of the Church of England at some late Proceedings, or to search into the Grounds, why His Majesty desires to Establish Liberty of Conscience, was so stiffly oppos'd, were to re-kindle Intestine Content, which ever were, and much more NOW are to be Avoided? Why, Sir, is it even so? Must all that has been done by the Red-Letter-men since the Defeat of the Western Rebellion, be so cleverly conveyed away Now as never more to be thought of? Some few late proceedings and Liberty of Conscience are soft Words, and surely these Church of England-men are not so hard hearted, as to remember Now such small matters as these, how stiffly (ever they oppos'd them. In truth, Sir, you are a pleasant Gentleman, and ought to be recommended to his Holiness for his Confectioner. An Irish Masacre, or a German Design to subvert the Laws of a Nation, or a French gentle re-establishment of Catholick Religion thus softly and sweetly worded, would go gibbly down with a good-Natured Heretick.

The Jealousies, the Ferment, and the Commotions in the next Section are shewn in such a huddle of confusion, as I know not what you mean, only I perceive it is so express'd, because you were upon the Wing for Holland, and had no leisure to talk of what had been done in England; but Dissenters there were, and the Plaguy Dutchmen were told of them by a Party of English and Scotch Male contents. Why had it not been for them, the Reverend Fathers of England might have done what they had pleas'd, and the Hollanders have so little sense of Religion, that they would never have regard'd us, or at least not have put themselves to the charge of a dozen Flyboats or Herring-Busses, to Propagate it, especially the Church of England as by Law Established, pag. 8. But these Male-contents told them that Protestantism was to be Ruin'd here under the pretence of Liberty of Conscience; and besides, they had a mighty pair of Bellows, and the Rogues kept such a tooting and blowing, that at last they kindled a Fire in that Wet Country, and a Flame of Zeal burst out; for you must know the Hollanders have some Compassion, and a little Zeal, though they have not one dram of Religion. Why, who can help this?

Well, What did the Reverend Fathers in the mean time in

England? Why, they made use of Re-enforcements, when they perceived neither His Majesty's Word, nor the Weight of their Reasons could prevail. Now, Sir, What do you mean by Re-enforcements? Why, they Turn'd all that would not Comply, out of all Employments, sent Soldiers to Quarter in all places that would not Address; Reformed the Corporations once and again; and sent Seven of the Bishops to the Tower, and they would have sent all the Fellows of Magdalen Colledge to the Devil too; but when they would not go, they sent them a begging as much as in them lay; and were going to Administer the self same Physick to all the Inferior Clergy of England. I pray, Sir, were not these your Re-enforcements? Are not these Excellent Remedies against the Fumes of Dissent?

Well, all this was in order to gain it in Parliamentary Way, but then the Male-Contents in Holland, ply'd their Correspondence here with subtle well-penn'd Treatises, and made such an Alarm, that neither Church-men nor Dissenters would close with them. Alas, alas! We had taken such care of the English Presses, that never a Male content in England durst whisper; and we had purchas'd Honest Henry Care, and many another Doughty Scribler, to plague the Nation with fulsome Declamations against the Penal Laws and the Tests; we had also hired some Preachers to instruct the Brethren in their Sermons; and William Pen wrote, and preached, and travell'd, spent himself, his money, and his time in this Weighty Affair: We had sent Commissioners to inspect the Levies made by Justices of the Peace, and others to reform the Corporations, and some Horse loads of Pamphlets we had distributed into several Counties of England, and Suborn'd Men to Address in behalf of themselves and others; and after all, two or three pantery Male-contents in Holland, put out now and then a single Sheet of Paper which was well Penn'd, and spoil'd all again. In truth Reverend Father this is a sad Story.

You must know the Hollanders are a sort of Pagans who Worship nothing but TRADE, and the Rogues took up a conceit that the Jesuits were going to set up such a Liberty of Conscience in England, as they had lately Erected in France; and this would prove very prejudicial to them in their Traffick, and draw away their people. Now as soon as the Butter-Boxes perceived the Wind was in that Door, they smelt out our Designs; and immediately were for obstructing all good Correspondence between the Fathers of the Society and the People of England, and fearing the Church of England Party were in the Plot with the Jesuits, their Politicians, to Out-wit us, procur'd some Extremists of Trial and Dispute to be inflict'd upon the Church of England-men. But who were the Instruments employ'd, the Lord knows. And besides, they buzzed the Dissenters in the Ear that the Jesuits had no real kindness for them, and that the Severities heretofore used by the Church of England Party against the Dissenters, were very great, and that there was a Lady in Holland who might one day be Queen of England, and then it would be a fitter Season to set up Liberty of Conscience. Thus all our Proffers were slighted, and it was believed the holy Fathers were meer Cheats: And the Hollanders in all probability will keep their Trade and their People too, which poor England so much wants.

Just about this time you must know the Prince of Wales was

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born, and thereupon the Prince of Orange and the States being very Jealous that a Parliament would settle Liberty of Conscience merely to prevent that Project, they raised a Report the Prince was a *Counterfeit*, and not Content with this, they took speedily Resolves for the Security of their several Interests, and immediately laid the design of this Invasion from that very period. In truth, Reverend Father, the *Hollanders* are a parcel of Lewd People, but seeing your Interest is very great in France, Spain and Italy, I would advise you to get a Liberty of Conscience Settled in those Countries by way of Reprisals; and I dare Warrant you that you will Severely revenge their Perfidity, and have many Thanks into the bargain; and go very near to Ruine Holland, which is a little, wet, dirty, cold Country, and not worthy your Reverences regard.

You must know this Design was carried so closely that our Society not having the custody of their Conscience, we heard nothing of it till the French Kings Ambassador found out the Project, and thereupon we fell to Work, and getting a fat Dutchman into the Savoy, we Dissected him, in one of the Ventracles of his Heart we found Trade, and in the other Liberty of Conscience; and thereupon we ordered our Secretary, who is a true Member of the Church of England, to publish it in his Anatomy, where you may find it, page the 7th. We discovered at the same time that the P. of O. was Ambitious; That he had Assum'd the Glorious Title of Protector of the Protestant Religion, and Defender of the English Liberties. And lastly (which is a Secret) That he designed to set England and France at a Variance, and by an Invasion by force or stratagem, to get some of our Ports. Now, Reverend Father, I return you my thanks for these important Discoveries. But for what follows about Invading and Conquest, and what dangerous things they are, your Reverence might have spared your Pious labour, for I have read of them elsewhere before. Only I am glad there is no danger of having any of my Neighbours hanged for reading the Prince's Declaration, because it seems he has not vouchsafed to give any previous intimation of the Grounds of the War, as the Laws of Honour oblige, pag. 10. So that the Fathers are forced to dissect his Designs, to find out the Reason, and to hang out the Bloody Towels and Napkins they wiped their Knives and Fingers on, to stir up the Courage of the English Sythes and Plow-shares to oppose him. Very Elegant!

Your Transcript out of Cotton, concerning the Sufferings of the English by the Norman Conquest; and out of Camden concerning the Saxons, I have no occasion for. But that about Gustavus Adolphus, is very Edifying, if your Reverence had been pleased to have assigned the Cause as well as the Effect. Which was this, The Jesuits of Dillinghen in Germany, perswaded Ferdinand the Second, Emperor of Germany, that the Doctrine of the Protestants of Germany, was not that which in the Year 1530. was exhibited to Charles the Fifth: That therefore they were not to enjoy any Liberty of Conscience which was only granted to those who embraced that Confession which was then exhibited. The Emperor hereupon endeavoured to re-ferle the Romish Religion *Viz* Arms, but Gustavus came into Germany, as you say, and made foul work: And at last the Emperor was forced to Acknowledge these Protestants had a Right to the same privileges had been granted to their Ancestors. So here, dear Sir, the Jesuits were neither for Liberty of Conscience, nor keeping Faith with Hereticks, though our English Fathers have more Grace, thanks to the Virgin Mary and St. Loyola.

Page the 17. you tell us they (the *Hollanders*) were never known to have any more than the outside and shew of a Reli-

gion, that whilst they make long Prayers that God would prosper them to destroy Idolatrous Worship (i. e. Popery) they commit the Highest Sacrilege, and design not only to devour Widdows Houses, but already have divided amongst themselves the Estates of all such as they know are the Eminentest in Loyalty to the King. In truth, Sir, I will neither question your Sincerity, nor your Affections to the English, but I would be glad to know where you had your Intelligence, and who those Eminent Gentlemen for Loyalty are, whose Estates are so much more sacred than the Widdows Houses? This and the Division too, may be true, but where did your Reverence learn it?

Your Politick Considerations, from pag. 17. to pag. 20. I return you again just as I received them, because I have no Commission to enter into a Treaty with you about things which perhaps shall never exist any where but in your luxuriant Fancy. But your Reverences Harangue to the Citizens of London, is so very pleasant, I cannot forbear transcribing a little of it. These come not to bring us Rich Commodities, but Fire and Sword, and the Hands and Claws of Harpyes. Now what are these same Harpyes that have Hands and Claws too? Reverend Sir, I think I have seen a Picture of a Jesuit with bloody Hands and Claws instead of Feet. Now if the *Hollanders* should bring us a Cargo of these Animals, we should en desire them to carry them back again, no Monky, nor Fire and Sword being half so Mischievous. Consider, I pray you, Oh! Grave and Rich Citizens, what you shall barter with them, do they offer you Security of the Protestant Religion? This you enjoy already and may so without their carnal and cruel Swords. True, Reverend Sir, to your great Grief we do enjoy it; and may still do so, though neither our Penal Laws nor our Tests are repeal'd, which by the grace of God neither their Carnal Swords nor your Spiritual Shams shall deprive us of. What is it then you expect from them? Is it not much better that you are defended by the Trained Bands, a part of your Selves, than by Swedes and Germains filling your Streets, and possessing your Houses and Stores? I pray, Sir, How old is your Reverence? If you are one of the School-Boys of the Savoy, you may in time prove a pretty tolerable Popish Orator at the rate things now are; but if you are above the discipline of a Ferula, I despair of you. We know very well the Convenience of our Trained-Bands, and have not forgot they should have been taken away as useless soon after *Mommouth's* Rebellion, and that they were suppress'd when Liberty of Conscience was granted, and restor'd with the Charter the other day: As for the Swedes and Germains possessing our Houses and Stores, it is an Irish Insinuation, and worthy of your Reverence. But, dear Sir, did we enjoy all our Priviledges when our Charter was in the Kings hands, have your Reverence forgot the late Changes in October and February last, and the Reasons of that? Is it a part of our Priviledges to be turn'd out because we will not promise to repeal our Laws and Tests which are our best Securities against the holy Society?

A new Set of Traders will fill the Exchange. Sir, I believe you are much more concern'd for the Savoy than the Exchange. Page 21. You say they have watched the Critical Season of our Discontents, which they have sown to wound us on our Blind-side. I pray, Sir, who caus'd these Discontents? Why should the Church of England be more suspected now than in the beginning of his Majesties Reign? Why, you will say they are discontented, who has done this, they are not discon-

Discontented without great cause; private persons may, Bodies of Men never do take pet at small things, never was Prince received with more Loyalty, or defended with more Bravery than this King was by the Church of England-men; his Brother only Excepted as to the first, whole many years absence contributed to the Enhancing the value of his Restitution. Whence then comes this Cloud of Discontents? What, has your Reverences occasion'd it? Why then a little Justice done upon you, I will undertake, shall appease the Church of England-men. God and their King are the only beings they worship. And I am confident they of all the World never will have a quarrel against the King, it is only a few small Politicks, such as your Reverence, F. P. R. B. &c. small Catel for which a Crown ought not to be hazarded, and some others not to be Named by me, but by the Three Estates.

If any ill Treatments hath been given (to the E. C. men) upon Mistakes or Suspicion that some encouragement had been from Holland, that had occasion'd some Obstinacy, yet since now by several Acts of Grace, the King hath made a reparation upon the full discovery of the Durifulness, &c. pag. 22. If any ill Treatments? Are we still at Iss and Aids whether we have been ill Treated or no? But it was for our Obstinacy. Your humble Servant Sir, We might have been more pliant to your Reverences, and then we should have been better treated. But we were suspected to have borrowed this Obstinacy from Holland. Yes, we did not know the value of our Religion and our Laws till Monsieur Fagel set the price, and G. B. sent over an Apology. Well, But we have had reparation. Why, Sir, who was Hanged for this Attempt upon us, who was tried? Is the Dispensing Power, or the Ecclesiastical Commission, or the Mock Tryal declared Illegal; may not all be Acted over again? Morrow? Sir, we do not desire reparation from our King, but we think it reasonable nevertheless, that we should be well secured for the future.

When this is done Sir, you may assure his Majesty (if you can come so near him) that the English Loyalty, Valour, and Bravery, are not dead. But to fight our selves into eternal Slavery; to ruin all the hopes of Redress for ever at one blow in one day, will need a better Orator than you to persuade us: We are no Strangers to either your faith or practices. We remember Q. Marys days, and the maxims of another Mary, who was Regent of Scotland in her time: That Promises was not to be kept with Hereticks, and that if she could make an honest excuse after she was committed, she would take it upon her Conscience to kill and undo all that Set, Spotswood, pag. 123. And accordingly she broke her Faith so often, that at last they eased her of that trouble, by refusing evermore to trust her. The same maxim was used in the Low-Countrys, by Philip the II. In France, in Germany, in Hungary, and indeed where not: So that we shall have good reason to expect something more than a bare Promise.

Sir, you are not to think that the Wheede in your 23. pag. will signify much: But whereas you tell us, there has been no blow upon his (the Church of Englands Mans) Scutcheon upon that account since the Reformation: That is, they were never disloyal to the Crown: I must refer you to the NEW TEST of the Church of Englands Loyalty, printed with Allowance; the whole design of which Paper is to brand us, with Setting up Jane Seymore and Q. Elizabeth, whom he called a Known Bastard. I suppose the Church of England has good reason to demand Reparations for that Slander, If there be indeed no blot in her Scutcheon since the Reformation. I assure you Sir, that infamous Libel will one day be reckon'd for, if you do not pre-

vent Justice, by an Exemplary and Voluntary Correction of the Author, the Allowers, and Publisher of it.

Pag. the 24th. you tell us it hath hitherto been reputed an Unjust and Scandalous Censure, that We would be no longer Loyal, than whilst we had a Prince of our own Religion. But then this has been thrown in our Dish several times since his now Majesty came to the Crown, by R. C. with Allowance, notwithstanding all our Zeal and Fidelity to him; and has any Reparation been yet made for this Injury? Methinks before you teach our Clergy what they are to Preach, you should have taken care of this. It has been reputed injurious, &c. By whom? Oh by Church of England Men, and not by R. C's, you may be sure. So that we still be contented; the Devils insinuation against Job, should stand good against us, if we will not put our Selves, our Lives, and our Fortunes intirely into their power, and Hang or Burn as they think fit.

Pag. the 25. he tells us Liberty of Conscience and the Church of England are already Settled: True Sir, and that is the very reason of all the Struggle; to get our Laws and Tests Repealed, because they secure both these things, tho' not alike to all Protestants. Now these Gentlemen pretended to give the Dissenters more Liberty to obtain their Assistance against the Church Party for the Repeal; but the Dissenters knew these Hucksters, and would not Bite: Hence all the Rage against the whole body of Protestants, especially against the Dissenters.

But Sir, they know very well you have given them what you can never re-call, and they laugh at your Rage.

As to the Reports, pag. 26th and your Answers, I have nothing to say to them: As for what you affirm, that some of these things the King had resolved to have granted before the sitting of the intended Parliament, and before he had the least intelligence of the Dutch Preparations, as testimonies that he designed the Protection of the Church of England; And that this was known to some persons of Honour and Credit, pag. 27. This is the best thing in all your Book, and might perhaps have been believed, if these worthy Persons had been named. pag. 28th. We are told the King judgeth that Liberty of Conscience is the very Fundamental of that happiness which he wisheth to his People; it is very oddly worded, but let that pass; His People may enjoy this Liberty without Repealing either Laws or Tests, as they now do: And it is probable many refused to joyn in the Repeal out of Conscience, since they parted with All to keep them: Why then should they not have the Liberty of their Consciences too? Nor to mention the Case of the Bishops and Inferiour Clergy.

Pag. 29th. As to the Forged heads of the Princes Declaration, and the Bishops Proposals, as they are known to be the contrivance of the Kings Enemies, framed on purpose to amuse the People, and make them believe the setting us at rights, is the only Design of the Dutch, and till these Proposals be granted, We are not safe. Reverend Sir, your Passion here has made you lift your Gown so high, that I can plainly see your Talions, and know you are an Awpy. I know no more of the Princes Declaration, than his Majesty has been pleased to insert in his Declaration, of the 7th. Instant; But I have seen the Bishops Proposals, and none but an Enemy to the Protestant Religion, can be so Severe against them as you are. But dear Sir, the Suppressing the Jesuits Schools, in the 5th. Sending Inhibitions after the four Apostolick Vicars in the 6th. And to admit the Bishops to lay such reasons before his Majesty, as might by the blessing of God bring back his Majesty to the Communion of the Church of England, &c. In the 11th, together with the Ecclesiastical Commission in the 2d. and the Dispensing Power in the 5th. your two great Engines, by which you have already wrought such Wonders in England; and by which you hope to Retrieve



all those Advantages, the Invasion have forced you to Disgorge: These, Reverend Sir, are the things which so violently moved your Choler, that you quite forgot you were to Act the part of a true Member of the Church of England; and in your Passion against the Bishops, those dreadful Heretical Bishops; you discovered your Claws so very plainly, that I cannot but pity your Indiscretion; and Advise the Men of Allowance not to suffer you to appear any more upon the Stage, since you can Act your part no better.

Page the 30th. you are pleased to confirm my Conjecture; What the King change his Religion, and part with an inseparable Prerogative of the Crown: And the Rest of those Impudent Proposals in that Paper? what good Catholick can endure this? No Gentlemen, you are plainly for bringing the King to *Carburgh Castle*; as good no King, as no Jesuits Schools; no Apostolick Vicars, no Dispensing Power to take off the Tests; no R. C. Zeal. Why dear Sir, are these things so indispensably Necessary, that all is to be ventured for them? are these the things for which we must Fight it out to the last Man. Truly Sir, General Monk was a great man, and a good Subject, but I believe he would not have lost one Ounce of Blood on this Score. And his Majesty came as freely to the Crown as his Brother, and none of these things were suspected then. But now great Sir, do not insist too violently on any of them if you love the Church of England. It is good reason, all our New Grants, and all our Old Rights, should be secure, before you can expect we should be so wonderful thankful as you are, who seem contented we should have any thing, if you may be in a capacity to pluck it away again when time serve.

Page the 31. As to those who decline Acting in Commission with Roman Catholics, or mixing with them in the Militia; It is a Sullenness little becomes worthy Men: Is it now a time to remember former Piques, and refuse joyning all hands for our Defence, when *Hambal* is at the Gates? Dear Sir, your Foot, your Foot: I wonder you should thus forget your self, and the person you are to Act. In the time of *Monmouth's* Invasion, one of your Society, put out a Remonstrance by way of Address, from the Church of England to both Houses of Parliament, in two Parts; and in the Conclusion of the last, thus he bespeaks them.

My Lords and Gentlemen:

It depends wholly upon your Generous Action, to see this great Thing (the bringing the R. C. to Act freely with the Protestants, without taking the Tests) effected. We see his Majesty is not willing to infringe the Laws, or alter any thing without your Counsel; nor give occasion to the Discontented, to esteem him Arbitrary: But you methinks, should prevent him in this, and before you break up this Assembly, freely desire him to employ any that are known to be his Friends.

The Stile, Genius, and Temper of those Remonstrances, are so very like this *Anatomie*, that I believe firmly, one person wrote both. But that be as it will, we may observe the Dispensing Prerogative was not then in being; and therefore a true member of the Church of England, was forced to Address to both Houses to Wheedle them into a Petition, for you know Sir, *Hambal* was then at the Gates too. The Houses however did not think fit to take the Advice of this Wizard; but however his Majesty used his Discretion; and in the next Session of Parliament, those very Loyal Gentlemen, were against the Dispensing Powers, yet they were willing to Pardon all that had been so employed contrary to Law, but that would not satisfy; so that Parliament was first Perjured, and

then Dissolved; and the Dispensing Power set on foot. And now in time of War, you must Act with them because *Hambal* is at the Gates; and in the time of Peace you shall do so too, or torn out. Surely Sir you conceive we have very ill memories.

There is a very great difference betwixt times of Peace and War, in Administration of Affairs of Law and Justice. Some that would keep strictly to the Letter of the Law, in time of Peace may scruple to act with a R. C. &c. But in a time of Invasion, this scruple ought no way to concern any man, &c. Page 31. Reverend Sir, you may be pleased to teach your Grandame to P--- your Politicks are now too thin, to deceive a Leather Jacket, or a pair of Canvas Breeches.

Page 33. you tell the Dissenters the Power they had got in the time of the Rebellion, under *King Charles* the 1. necessitated the Government after the late Kings happy Restauration, to continue a standing Army for its defence; and to enact Penal Laws against them. Why Sir, they have been told another story of late; that the Church of England, out of a Bloody, proud, persecuting and implacable Spirit extorted these Penal Laws from *Charles II.* contrary to his Inclination. Now, Sir, when your Affairs are in any disorder, you presently borrow a Church of England Cassock, and with much Gravity bespeak them in favour of the Government, and in excuse of the Church, because you need her assistance; but so soon as even you have got what you want, off goes the Disguise, and then the poor Church of England must Answer both for the standing Army and the Penal Laws. The Dissenters do so perfectly understand you and your Arts now, that I have no temptation to interpose between you and the New Sheriffs, Justices of the Peace, and Magistrates of Corporations, which the King in kindness to them has made out of them of late, and it may be, for a side by this time.

Whether the Dissenters are obliged on the score of Gratitude to assist the King on the account of the Tolleration; or whether the present War has arisen purely upon the account of this Indulgence, as you say, page 34. is no part of my business to inquire. The Dissenters are a grateful sort of Gentlemen, and if you had appeared in your own Shape and Cloaths, you might have said what you had pleased to them, and they might have done what they had pleased for all me.

The rest of your Exhortation I leave to the Consideration of all Men as I find it, my design not being to deprive His Majesty of the Assistance or Hearts of His People, God forbid I should, but to pluck off your Mask, and to shew you to all the World what you are: Shall the Disciples of that Halting Hypocrite *Ignatius Loyola*, the younger *Mahomet*, Teach us Loyalty? Shall they print their School-boy Rhetorick in the Name of the Church of England, with the ALLOWANCE of the Apostolick Vicars? You that have imbroild so many Kingdoms, been the occasion of so many Rebellions, Massacres, Plots, Persecutions, breaches of Faith, &c. Shall you pretend to be so Zealous for Liberty of Conscience, Trade, and the peace of the World? You that have brought us and His Majesty into this Distress by your Little Arts and Shams; Shall you now, like *Skomons* Wanton, Wipe your Mouth, and say you have done no Evil? Well Sir, if it must be so, I am contented; And so farewell.

November the 8th;

1688.

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